VOL. XV. NO. 3.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,..TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

CONTENTS.

MARCH, 1871.

FREEDMEN.

TENN.—A HERO-WORKER.—Achievements of a Normal Pupil..... 49
D. C.—Destitution.—Gratitude..... 51
GA.—Penalty for Voting.—Hindrances to Learning.—Suffering..... 51
Blessed Revivals..... 52
N. C., ALLEMANCE.—Interesting Conversions..... 53
KY.—Progress in Knowledge and Grace. 53
ALA.—Active Work.—Horse Needed.... 54
Self-denying Teacher..... 54
MISS.—A Young Church—Books Needed 55
TEX.—German Immigrants.—A Worker 55

CHINESE IN AMERICA.

Letter from SENATOR WILSON.—Letter from DR. MOOAR.—Mission Field among Chinese..... 56

INDIANS.

INDIAN REFORM..... 57
THE INDIAN AS HE IS..... 58

FOREIGN.

Lost Opportunity in Jamaica..... 59

EDITORIAL.

TO THE A. M. A. TEACHERS. — AN OMISSION.—"MISSIONS IN AMERICA."—ENTERPRISE AND SUCCESS.—CHAOS—ORDER.— BALANCE OF POWER.—DAY DAWNING —MENDI MISSION.... 60

MISCELLANEOUS.

A SOCIETY WITH A HISTORY..... 62
A RARE CASE.—OVERCOMING PREJUDICE.—PROGRESS ABROAD..... 63
ITEMS..... 65
FARM FOR SALE.—LETTERS TO THE TREASURER.—Legacy from a Colored Man..... 66
POETRY.—The Name I Love..... 67

CHILDREN'S DEPARTMENT.

Prayer in the Night.—Verdict of a Jury of Boys.—Two little Girls..... 67

RECEIPTS..... 68

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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VOL. XV. MARCH, 1871. NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

TENNESSEE.

A HERO-WORKER.

Achievements of a Normal Pupil at Teaching, Building, Improving — Genuine Reconstruction.—Value of Normal Schools.

NASHVILLE, Jan. 6, 1871.

The experience of one of our students who has been teaching for the past two years, shows a development of character, which is most encouraging to those who are looking with anxiety to the future of this people.

THE FIELD OF LABOR.

Two years ago this young man first went from this institution to teach. His school was about fifty miles east of Memphis, in a part of the country where such schools, or indeed any, were unknown. The district schools of the West, where the country was new, and the people scattered and poor, were something like this, only here the people were landless and almost homeless; outcasts upon their native soil. Yet in this first struggle for home and land, they had seized upon the idea that the education of their children was their hope for the future. So they had employed our student friend to teach a subscription school.

THE SCHOOL HOUSE AS IT WAS.

But upon reaching the place he found that the people had only been able to erect a house of the rudest construction. The walls were of logs, roughly put together: there was no floor, no windows, no door, and the gable ends of the roof were open: there was not a desk or bench of any description—just an empty enclosure of logs. But the children were there, delighted with the prospects of a school, and their happy eager faces must have inspired our friend with enthusiasm, for nothing else in his surroundings could. He immediately applied to the people for boards, and having sawed blocks from logs, over which the boards were laid, they were supplied with benches; that was the first step. During the week he obtained enough more boards to lay the floor, and on Saturday night rejoiced in a floor and benches too. What more could he ask for? Nothing, while only the summer sun came through the openings, dancing over the children's books, and lying in brightness on the dingy floor. But the cold winds of autumn and winter were coming on, hurrying in at the place where a door should be, sweeping through the open gables, and creeping through the wide cracks between the logs.

THE SCHOOL HOUSE AS IT BECAME.

So our student first got the logs chinked, then told the people that he must have money to make a door, put in some windows, and stop up the gable ends. But every one was so poor;—they would pay for it when they could raise the money,—but it was not possible then.

However they had paid something on tuition, and our student took the little money he possessed, and went in debt for the rest, becoming personally responsible for the expense. The nearest saw mill was eight miles distant, and leaving his school in charge of an older pupil, he procured a team, and went for the lumber, nails and glass himself. The material procured, he must do the work, assisted by his scholars. So after school at night and Saturdays, they worked and soon found themselves "so comfortable." The house was small, but the school was prosperous, and the people were delighted. At the close of the term, when they bade the teacher good-bye, it was with entreaties to return to them the next year.

THE SECOND YEAR'S ACHIEVEMENTS.

So last spring when the institution closed for the summer vacation, our student friend was eager and anxious to get back to his log school house in West Tennessee. The people received him with joy, and his school opened very large, numbering ninety-eight at first, for there had been energy displayed in teaching as well as in building school houses. But the room was too small now, crowded and warm on those hot July days, so that the chinking must be taken out, to let the wind and sunshine in once more.

THE SCHOOL HOUSE ENLARGED.

Then came the necessity of enlarging the little school room, and again going in debt at the distant saw mill—he began the work of building. Shingles and boards for the roof could be procured a mile distant, and on Saturdays he and his little scholars carried them on their backs to the school house. For this service he paid his scholars in Sabbath school papers which he had received during the year, when himself at school. Again trusting the people to refund him the money, he paid a man for putting up a frame, and on Saturday taking advantage of a meeting held in the house, at its close, asked the brethren to stay, and help saw out the back end of the house. This end was of heavy logs, hewn only on two sides, and no wonder the brethren thought it quite an undertaking.

A STRONG ARM AND A STEADY PURPOSE.

But our student had a strong arm himself, and tiring out several of the brethren, worked steadily on till it was done. After supper he set the boards up against the frame, making an enclosure, and on Sabbath morning had a large and delightful Sabbath school in his new room. For several weeks he worked, superintending the carpenter whom he had employed, and teaching his school at the same time; after school and on Saturdays he worked with the carpenter, till at last he had a large comfortable room.

NEXT YEAR

He says he expects to enjoy himself, and confine his energies to his school. The people refunded the money to him, though not able to pay him all that is due; they still owe him but he has no fear of losing it. In this experience, is there not enough of self-reliance, of manliness, and of earnestness of purpose to encourage us in hoping for great things in the future?

MORE SUCH STUDENTS.

This is but one of the noble students that God has given to Fisk University, and for them we are laboring and praying, and trusting God to make them a power in the world. The school is so full this term that we hardly know where to put our students, but we feel that since God sends the students flocking to us, he will also give us the money and the ability to take care of them, for his rich blessing still rests upon us.

Very truly yours,

HENRIETTA MATSON.

DISTRICT OF COLUMBIA.

Destitution—Gratitude.

This letter and the following one show that the day of great suffering has not passed from the Freed people, and that their hearts have not forgotten the feelings of deep gratitude. Let the unused yet usable clothing be still gathered, packed and sent to us. The poor we have always with us. Jesus still remembers the cup of cold water. He still accounts that as given to himself which is given to the least of his disciples.

WASHINGTON, Jan. 18, 1871.

We received from 59 Reade street yesterday four barrels of clothing. It was a godsend, and we desire to say that the blessings of heaven have been invoked upon nearly every garment of it, as it was yesterday and to-day speedily assorted, and put up in packages to suit the suffering cases, and labeled with the name of the person to whom it was suited—and sent to those who sit helpless and alone in their dark abodes.

Poor blind Betty Stewart, aged nearly one hundred, perhaps indeed more than that, sitting alone through the whole two long years past, lifted her bony arms high above her head, when told that friends in the North had sent her something to make her warm, and said with an emphasis that came from the soul: "Praise the Lord; bless his holy name! I'se *nothin'* to give back. Aunt Betty's day is gone! can't see de sun shine, can't work no more—but I can pray better den ever; Betty's soul ain't blind—dar's big light dare," giving a forcible blow over her heart. "I can't see dese close, but I loves 'em; and I loves dem as sent 'em. God 'll pay dem—dat he will—tell 'em dis, '*He ain't blind.*'" And as though she held a lovely baby in her arms, she rocked to and fro, sitting on her wretched pallet of rags—not more than four feet long, where she has sat (cannot walk,) for two years, alone all day, though she says never alone, for God does not forsake her, and kissed the package again and again, exclaiming: "Praise the Lord! My blessed Master, how good you is."

Never was gratitude so plain or faith so childlike and unwavering, as I am daily witnessing among these life-long sufferers.

Whoever sent the barrels last received are this night borne to the very throne of the loving Father on a thousand fervent petitions, and I cannot doubt that a full reward will be felt by those who, like Christ, have brought joy and gladness and comfort, and even life itself to these obscure, dependent fellow beings, and I too thank them wherever they be.

Faithfully, J. S. GRIFFING.

GEORGIA.

It will be seen from the latter part of the following letter that destitution is not confined to Washington City.

SAVANNAH, Jan. 6, 1871.

At times I have pleasant calls among the people, and have good success in getting scholars for our day and night school. I find kind attentions and a few words of explanation remove any prejudice that arises in regard to the extra tuition fee.

NIGHT SCHOOL—PENALTY OF VOTING.

My night class is very interesting, old and young of both sexes attending. I have one night scholar, a Mr. ———, who is about forty-five, nice looking, stout and well proportioned, who three years since received three pistol shots at the polls in this city for daring to vote the Republican ticket.

HINDRANCES TO LEARNING.

Miss ——— works for a white woman who has burned one primer for her, and laughs at her about the Yankee school marms. I gave her money for another, and she is obliged to keep it hidden all the time, lest that should be burned. Some of my boys "tote plaster all day," some are waiters, some are nurses, and some "knock 'bout all day at ebery ting."

SUFFERING FROM COLD AND HUNGER.

The weather has been so cold that many have suffered both from want of food and clothes. Many a loaf of bread finds its way to these people, and many a shivering form is warmed by the old clothes, sent from friends North.

Could the groups of needy ragged ones be seen that come here to be clothed, or could half the tales of woe and suffering be listened to, I think our Northern friends would revisit their well filled wardrobes, and find a blessing in doing it. The old orphans blind and feeble are my especial care. I have ten cases now that are quite painful, and call forth my sympathies.

A PALSIED SUFFERER.

One is a man who has the palsy, has lain on the floor for nearly a year, and is a great sufferer. He lay on a piece of carpeting; we gave him a comforter, and his covering is two pieces of carpeting sewed together. There he lies, away from the sun or the fire, from day to-day, from week to week.

A BLIND ORPHAN.

Another is a blind girl, whose story is a sad one. An orphan and friendless, totally blind, cared for by a poor woman who works hard to get bread enough for her family. She was led to us in rags shaking with the cold. I clothed her, gave her a blanket, some food, and we look after her often, to see that she is not hungry. There is much thrift among this people, and much to cheer; they are rising although there is much to keep them down.

Please send some more clothing, if there is none on the way, and oblige your friend in the "relief" department.

A. W. JOHNSON.

A Blessed Revival.

We rejoice in the divine favor bestowed on our friends in Macon. We have been with them in some of the dark days, and we can appreciate their joy in the answer they receive to prayer and effort. We are glad to know that Andersonville and Atlanta are sharing like blessings.

MACON, Feb. 7, 1871.

Our little church at Macon has again been permitted to rejoice in revival blessings. You remember the gentle refreshing of last Spring, as a result of which, seventeen persons were added to the church. With but few exceptions, the converts honored their profession. Our meetings were kept up with more than ordinary interest. As winter approached, a spirit of prayer for greater blessings was given to our teachers and to the church. The week of prayer came, and as well as we were able we observed it. The tokens of good constantly multiplied, until one Thursday evening, nearly three weeks ago, when the manifestations of the Divine presence astonished us all. It was a *melting* season, and will long be remembered by those who were present. We started a protracted meeting at once, and have kept it up with great interest until now. Perhaps it is not wise to begin to count the converts, while the work is going forward; I will only say we feel confident that twelve or fourteen souls have been made happy by an experience of the Saviour's pardoning love.

We shall not keep up our nightly meetings much longer, but we trust there are yet weeks of reaping before us.

Some of the scholars are converted; and there are indications of a general work in the school.

I have not time to speak of individual cases, as I should be glad to do. I rejoice to say, God is giving us for the upbuilding of our church, very choice materials of mind and heart.

We have had some dark days in Macon—we have anxiously waited for a "good time coming"—and now we begin to find faith changed to sight.—*thank God!*

CONVERSIONS IN ANDERSONVILLE.

The church at Andersonville has also

been greatly blessed. It is absorbing many of the promising young men in that section of the country. Your correspondent held a protracted meeting there during one week in December. There were several conversions at that time, and some have been converted since. The church greatly needs a pastor. Mr. Floyd Snelson, a member of that church now being educated at Atlanta University, is looking to Andersonville as the field of his future labors. In the meantime your two devoted teachers stationed there, are doing more than the ordinary work of teachers.

REVIVAL IN ATLANTA.

Good news has just come from Atlanta University. God is pouring out his Spirit upon the youth gathered there. It is too early yet to speak of results.

Allow me to say to any of our workers who may be yielding to discouragement and despondency, a visit to Atlanta University will certainly cure you. The best fruits of patient teachings may there be seen. Yours truly,

E. E. Rogers.

NORTH CAROLINA.

Allemance, Dec. 26, 1870.

GOOD ORDER IN SCHOOL.

My school has been very prosperous this month. Although there have been many days when the number present has exceeded fifty, yet seldom has there been occasion for even a reproof, and not once for severe discipline. The good behavior during recesses has been remarked by the white family living near. I think the desire to please Jesus has governed the school.

INTERESTING CONVERSIONS.

Our meetings are solemn, and many persons weep. One of those converted, is the head of a family, and has been intemperate. He rose in meeting and expressed his determination to seek the Saviour. While praying at home that evening he found peace. He seems a new man indeed. I never before saw as marked a change in any person's countenance. I said to him yesterday, "you do not look like the same man." He replied; "I do not feel like the same man."

One of the others is a young man, a member of my day school. He went out to the stable Sabbath evening for prayer, and returned to the house rejoicing. When he came to school next morning, he said to me: "I found Jesus last night." His father is still in the dark, though for two weeks he has been "mourning." I think some of the children are converted, but they do not know it because they have not had "a shout." I am the more encouraged by these conversions, because they show that the injurious belief, that the "mourner's bench" is the only place where the Lord forgives a sinner, is giving way before the light of truth.

Our temperance society is exciting a good deal of thought on that subject, and many are trying to free themselves from the slavery of tobacco.

I wish the people who contribute to the American Missionary Association could hear the prayers that are offered for them in our meetings on the Sabbath. If these prayers are answered, and I trust they will be, the reward will be a hundred fold.

Pray for my school and its teacher.

E. W. Douglass.

KENTUCKY.

The following letter from one of the professors in Berea College, shows the progress of the pupils in knowledge and grace, and the labors of the teachers in the outlying places.

Berea, Dec. 27, 1870.

The young people gathered in the literary institution here, as they enter the college proper, and the more advanced classes in the other departments, become more interesting to teach, and call out whatever of ability and enthusiasm their instructors possess. Their progress in study is commendable. A few days since, while preparing for an examination of our Freshman class in Latin, it occurred to me to give them the passages to be translated into English used for the last class entering Harvard University. No member of the class had ever seen any of the passages before they were presented for their translation at the examination. The average of the class was eight and seven-tenths upon a scale of ten. One-half of the members of the class are colored. Of course you will observe that they are three months farther on in their course than those to whom the questions were proposed at Harvard. The Sophomores have been reading this last term from the Greek Testament much to the satis-

faction of their teacher, and I have occasion to believe, to their spiritual edification. Several students during the term have professed faith in Christ, and a larger number have had deeper longings for righteousness than ever before.

Since the increase of our faculty, I have been able to preach regularly in the region about, two or three Sundays in each month. My delight in this work I find increasing. Some of these preaching places are not very inviting in their external appearance. At Clear Creek, where I have preached once a month for the past year, we gather in a log schoolhouse without a window, and warmed by a stove with a single joint of pipe which opens upward into the air of the room. The smoke finds its way out through the roof, which does not lack apertures between the rafters. The Lord has often manifested himself in that room. Our Thanksgiving service there was one of rare interest—the first of the kind perhaps ever held in that neighborhood.

I have preached on the afternoon of the third Lord's day of each month, at Scaffold Cane, where a flourishing Sunday school has been sustained for two years by teachers and students from Berea. The work began with a prayer-meeting, and then a Sunday school in a saw-mill, now a comfortable frame school-house accommodates the worshippers. This school is one of six sustained by the faculty and students of the college in the vicinity of Berea.

Yours most fraternally,

J. A. R. ROGERS.

ALABAMA.

TALLADEGA.

The institution and church at this place have ever been characterized by the spirit of active consecration. The two items below indicate that spirit to be as aggressive and successful as ever.

LETTER FROM THE PASTOR.

Mission Sunday Schools.

My congregation numbers now about 120 at each service. There are between 25 and 30 students out now, teaching. We have 15 schools that have continued on through the winter, and the teachers that went out last month have probably started at least 15 more; so we have now about 30 Mission Sunday Schools.

Prayer meetings are well attended; Wednesday evening meeting now numbers above a hundred. I propose visiting the day schools near by, and pushing the Sunday School work in the neighborhood round about us.

Most truly, Yours,

JOHN J. STRONG.

LETTER FROM MR. PIKE.

A Horse Needed.

Our Dist. Sec. Rev. G. D. Pike is now in the South, and writes from Talladega, giving a racy account of the activities there. Please read what he says of the one more worker needed—the horse; and if any one can spare the means for the purchase, let the remittance be made.

"A large amount of religious work has been carried on at Talladega—for the whole region round about. Preaching services and Sabbath Schools are sustained in mountains and plains for miles on every side. Sunday is no day of rest for teachers or pious students at this institution—indeed even all the mules are pressed into service, to bear to their work the followers of Him who rode in triumph on a remote relative of them all. If the pastor here had a horse he could superintend and measurably sustain 25 services on a Sunday, in this country, visiting himself, and securing others to visit these places week after week. Then from these different Sunday Schools students might be selected for the institution. I wish some man who has the horse would impart to him who has none. As a result of these persistent efforts, the church here is in a flourishing condition."

ATHENS.

Rev. Mr. Bennett of Nashville, Tenn., who has made several visits to Athens, Ala., writes thus concerning the colored school and its faithful teacher.

The school at Athens has been in operation for five years, under the charge of Miss M. F. Wells, who has endured many deprivations in her labor of love.

Athens is a lifeless town of fifteen hundred inhabitants, without business or thrift. The colored people especially are the sufferers from the general inactivity. The only good thing they have is the school, and this they cling to with enthusiastic devotion.

Miss Wells commands a wide influence

among both white and colored. The white people would gladly transfer her from her present field of operations to teach in their schools, if she would only consent.

On my first visit I found her alone, doing her household and kitchen work and teaching a school of seventy pupils. She has since been joined by Miss Goodell. The pupils of the school have been carried forward to an advanced grade. Four of five of them are now reading Cæsar and others are following hard after them. I found here that while the colored people were intent upon giving their children a good education, the white people were trying to pursuade them that all that a colored boy or girl needed was to be able to read and write a little and to know a little—very little—about arithmetic.

The field for the preaching of the word was open and encouraging. The young people have progressed so far that they demand something better than what used to satisfy them.

MISSISSIPPI.

Here is a pleasant picture of daily life in retired Tougaloo, with its little church expecting its new minister, and the daily school-work going steadily forward. The quiet light that shines in Tougaloo has attracted the attention of the Governor of the State, and called forth his commendations. Oh that the South had many more such centres of influence.

TOUGALOO, Dec. 10, 1870.

"Tougaloo," Indian for "number two," is the second station on the railroad north from Jackson the capitol of Mississippi, and is the central point of several plantations, mostly occupied by colored people. Until recently, church and school privileges have not been known here, but now both are enjoyed and appreciated by the people. The day school, evening school and Sabbath school are all held in the new school building at the Home.

Here is a small church organized a little more than a year ago, hitherto without a pastor, but now made glad in the prospect of one, who soon begins his labors here.

Our Sabbath school, usually numbering from sixty to ninety, is specially interesting. Instead of divisions into classes, as is the custom in most Northern schools, we make one class of the entire school. Each one who can read is provided with a Testament. A lesson of one chapter given out the previous Sabbath, is read, each scholar reading a verse, and questions are asked and answered, explanations given, and comments made, as they suggest themselves. We find this plan both interesting and profitable. This exercise, which usually lasts about an hour, is followed by a recitation of verses. Of those present, nearly all learn one, and some learn as many as twenty.

We use the North Western Hymn book, having but a few copies of it and needing more. We also have an excellent cabinet organ, which aids us greatly in all our singing service, and to the colored people is a special delight.

J. F. F.

TEXAS.

BASTROP, TEXAS, Dec. 31st, 1870.

MR. GAIL BORDON, whose efforts for the good of the South, we have heretofore had occasion to mention, sends us a letter from which we make the following extracts. We rejoice in the coming of the German immigrants, as well as in the self-denying labors of such men as Mr. Curtis.

GERMAN IMMIGRANTS.

It is understood that the immigration to the state is very large, among whom the industrious and frugal Germans are to be counted. Several counties on the Colorado river and west of it have a large proportion of German inhabitants. They add much to the industrial intrest of the country.

A SELF-DENYING WORKER.

I find Mr. Geo. M. Curtis still here, laboring among the Freedmen. It has been an up-hill work with him from the beginning; little or no sympathy from the white inhabitants, and not encouraged by some of the so-called colored religious teachers, who continue to hold meetings and preach the Gospel in great ignorance, mixed with more or less superstitious notions, which Mr. Curtis endeavors to counteract by reading and explaining the Scriptures.

He does not confine his labors to the school house, simply teaching pupils as

a school master; but on Saturdays and Sundays, usually accompanied by a pious Freedman, he visits different settlements in the county, and, gathering up more or less of the neighbors, sometimes spends hours in teaching these groups, generally attentive and well behaved.

A difficulty occurring about the temporary school house erected here in 1868 under the direction of the Freedmen's Bureau, Mr. Curtis, with the assistance of some of the Freedmen, has moved the house to a more eligible site in the back part of the village. At the best it would be considered a poor apology for a school house, but it answers the purpose. Mr. Curtis wrought many days in the removal with his own hands, and without compensation. He is the most self-sacrificing man I have ever seen, and appears enthusiastically devoted to the cause—the moral and intellectual culture of the colored people.

TEMPERANCE EFFORTS.

He is now, with two or three devoted colored men, trying to inaugurate a temperance movement, by having such of them as will, sign a pledge to abstain from the use of intoxicating drinks.

Bad whiskey flows plentifully in the stores of this part of the country; and, in drinking, the blacks are becoming as bad as the white man; I say as bad as the white man, for in slave times merchants did not sell liquor to slaves, and hence they were restrained from drunkenness, for masters then understood their own interests and that of their slaves too well to let them drink.

CHINESE IN AMERICA.

CHINESE IMMIGRATION.

LETTER FROM SENATOR WILSON.

WASHINGTON, Jan. 2, 1871.

Gen. C. H. HOWARD.—Dear Sir—None can overestimate the noble work of the American Missionary Association during its twenty-five years of ceaseless toils for humanity. It is, and doubtless will continue, for years to come, the recognized agency of the friends of freedom, philanthropy and Christianity in a most important department of missionary labor. Surely the blessings of God must rest upon its painstaking and persistent efforts for the good of man.

I am glad to see that your Association proposes to include the Chinese in its labors of love. Our country is open to the men of all climes and races. Here they may find a country, a home, and just and equal laws. Let them have the labors and prayers of the Christian and humane people of the land, put forth for their instruction, and for their conversion to the simple and pure faith of the Gospel.

I had no faith in that spirit of self-interest which sought now, as it did formerly by the African slave trade, to enrich itself by the Coolie traffic. Nor have I any sympathy with that selfish greed which would make the tour of the globe to gather up cheap labor in antagonism to the interests and dignity of the toiling millions of my countrymen. Nor would I encourage importations under labor contracts, which tend to degrade labor and laboring men. But I would keep wide open the country to the free and voluntary emigration of the peoples of all lands. And when they have reached these shores, I would extend to them the protection of just and equal laws and the blessings of Christian culture. If they elect to cast off their allegiance to their native lands and become American citizens, I would give them the priceless boon of naturalization, and all the rights which citizenship carries with it.

Yours truly, H. WILSON.

THE MISSION FIELD AMONG THE CHINESE.

BY REV. GEORGE MOOAR, D. D.

The Chinese, then, taken just as they are, without foolish praise on the one

hand, or vile slander on the other, are an important part of the American Missionary field. It was incident to the peculiarities of early California history that success should not attend Christian exertion, and that Christian exertion should be weak, uncertain, fitful and a good deal discouraged. What were our churches, so few, so weak, among so many? And where in any unbroken field of missionary labor, have not the laborers been obliged to learn to wait? The Chinese knew us as Christians only in the sense of the Dictionary, not at all in the sense of the New Testament. It has taken long to teach them that the church people are their friends.

The early efforts for the Chinese were just as warm, wise and earnest as any that are undertaken now, but the hour for fruitful promise was not come. But no successes of the now matured hour should be quoted to the dishonor of labors like these of those first workers.

The idea of establishing Sunday Schools for the English instruction of Chinese seems to have suggested itself to several good women and men at various points. After having watched with curious interest the experiment of one established five years ago in Oakland, by a lady of my own church, I was gratified, to find, on a subsequent visit to Sacramento, that a larger school had been for some time in hopeful existence in the Sixth St. M. E. Church in that city. Other attempts of the sort were brought to light soon after. About three years ago Rev. O. Gibson, Methodist, gave a new impetus to the work throughout the State, and noticeably in the churches of his own order. He has, during the past year, successfully carried forward his plan to establish a central college for the Chinese in San Francisco. The Missionary Committee of the M. E. Church appropriated $25,000, and $9,000 more were raised upon the Pacific Coast. A fine structure has been erected upon an eligible site not far from the Chinese quarter and the school has just opened.

Meanwhile this Sunday School movement has gone on in the various branches of the church. It has been recommended and urged vigorously by the principal ecclesiastical bodies of the State. The action of the American Missionary Association, in entering anew this field, and appointing Rev. John Kimball as Superintendent of its work, has resulted in an increased interest among Congregationalists.

The universal report concerning these pupils is encouraging. They are apt to learn, and some of them have made enthusiastic progress. Several of these schools have a session during the week days, as well as on the Sabbath. It has been said, in some of the secular notices of this work, that any attempt to teach religion would empty the schools at once of the pupils. Our experience does not justify such an assertion. Indeed some of the brightest scholars have shown the most particular inquiry with reference to the story of the Saviour, and the other Biblical narratives. One young man from the beginning of our acquaintance has seemed drawn with special eagerness toward the Redeemer. "I love him just as you do," he has frequently said. A Micronesian minister just passing through our city, said to us, "Brethren, it is a mighty good thing to have strong faith in the Gospel." It is a mighty good thing to have this faith in the conduct of those schools.

This Sunday School movement, so auspiciously commenced and increasing in strength, needs to be continued, as a part of the home work of each local church. In many places the local churches will be able to do all that need be done. But there are points at which this population is large, too large to be reached by merely Sunday School efforts and church agencies. At such points, Sacramento, Stockton, Marysville, at some of the large mining camps, in the region of the railroad builders, the American Missionary Association has found inviting fields, and will, doubtless, extend its operations as it may have the ability. Its workers are wont to visit the people at their abodes and work, establish night schools, and do for them all that a missionary would try to do, laboring in their own land.—*Oakland, Cal., January*, 1871.

INDIANS.

INDIAN REFORM.

This movement is remarkable and should attract attention. It originated not with the churches, but with the Government; it appeals to the religious public, not for money, but for honest men; it is not sectarian, for all denominations are asked to co-operate; it is not partisan for the Indians have no votes.

It is purely philanthropic, and yet involves no new machinery, and is free from all legal or constitutional objections. The Government merely proposes to take out of the hands of an unprincipled "ring" the furnishing of Indian agents, farmers, blacksmiths, teachers, &c., and to asks the religious bodies to nominate and watch them, and become responsible for their conduct.

The nation has become careless, because almost hopeless, of Indian affairs; but this whole grand experiment can become a glorious success if the Government can feel the moral support of a popular demand, and

especially, if the friends of God and man will bear it up in the arms of faith and prayer.

THE INDIAN AS HE IS.

Rev. E. P. Smith, Secretary of Indian Missions of this Association writes to us from the field, after a careful survey. His statements show that the Indians increase instead of decrease in population—that they are still pagans—that the treatment they have received from the white man has had little tendency to make them anything else, and that there is a great and difficult work to be done for them, and that speedily. Our readers will be interested in the contrast Mr. Smith draws between the Indians and the Negro children, in regard to the appetite for learning.

CROW WING, MINN.

You will be interested to learn of the work we have undertaken for the Chippewas of Minnesota, and the Oneidas and Stockbridges of Wisconsin. I shall only give you at this time general statements and general impressions.

POPULATION INCREASES.

My first enquiries at all points among the Indians has been as to their increase or decrease, and I am surprised that the favorite theory of their fading away is not true. Whenever they are at rest like the Oneidas, Menomenees, and even the Chippewas, they increase as rapidly as any race among us. Eight hundred and fifty Oneidas came from New York to Wisconsin, and they now number about fourteen hundred without any increase by emigration. The Chippewas, notwithstanding their bloody wars with the Sioux, and the havoc of small pox in two visitations, have held their own in population and are now increasing. The process under which the Indian "fades away" is not in being reduced to civilization, he thrives under this, but does not thrive so well in being driven out beyond the border of civilization, nor in overtreatment of powder and ball. This single fact that the Indian outlives the civilizing process settles our duty towards him. We are not to be rid of the Redmen unless we kill them. We certainly cannot drive them to the border much longer, because the border has been cut off. The lines of white settlements are advancing from the West as well as the East. Our only border will soon be the top of the Rocky Mountains where bald eagles can hardly live. Whether we will or not the Indians must hereafter be brought more and more within the lines of settlement, and of course must be civilized at whatever cost.

THE INDIAN A PURE HEATHEN.

The task is not easy. The Indian is a pure heathen. He has nothing in common with us as citizens. He is prejudiced against us and with reason; is satisfied as he is; he believes in the Indian; he would not be a white man if he could. He is not anxious to learn, and his children are equally indifferent. He does not like to work, is careless of the future, has no regard for home, and in his estimation the most worthless thing in this world is land. Even those that are partially civilized, and are getting good crops from the soil, place little estimate upon their acres. It may be because their real estate operations with the Government have been on so extensive a scale, that the few acres they till, seem hardly worth estimating.

The Chippewa language is a difficult one, and very few of the Indians attempt to speak English. What the children learn in school they readily forget in the wigwam and on the trail, where there is no use for a foreign tongue. Even among the Oneidas who have had churches and schools for nearly half a century, the missionary preaches through an interpreter. Among from one half to two-thirds of the Chippewas, and as many of the Menomenees, the Grand Medicine still holds sway, a superstition as absurd and strong as any pagan religion can show. The half-breeds are an element of evil in nearly all the bands.

THE FRAUDS PRACTICED ON HIM.

I will not attempt a characterization of the management of Indian affairs hitherto, only to say that it proves itself on closer inspection more greedy and rapaciously cruel than I was prepared to find it. No man has a right to say that the Indians are to be blamed for having failed of civ-

ilization up to this time. I have yet to learn or hear of the first fair and faithful effort in that direction. We may hope to have at least two years for our experiment under Grant's administration. That will be hardly time for a beginning, but I believe that we can show more really accomplished at the end of the two years than is to be found now after these years of failure and millions of expenditure.

INDIAN AND NEGRO CHILDREN COMPARED.

One cannot look upon the faces of these Indian children and go into their schools without appreciating with a new enjoyment the relish with which the negro children take to letters, and half a century cannot do for these Indians by way of schools what has been done for the negroes in five years, and the difference is almost entirely due to this lack of appetite for learning. If we are wise we shall not forget that this enthusiasm among the colored people, born of the deprivation of slavery, is sure to pass away with the memory of the experience of slavery, and we must avail ourselves of it to the uttermost, to tide them over the flats of stolid stupidity.

FOREIGN.

THE LOST OPPORTUNITY IN JAMAICA.

REV. F. J. DOUGLASS.

It is now over thirty-two years since emancipation was granted to those who were held as slaves in this fertile and beautiful island of the West Indies.

During that time the people have been steadily progressing in material prosperity, intelligence and religion. Some have attempted to deny this, but it is, nevertheless, true. I speak from observation and knowledge gained by a residence of more than six years in that Island, ending with the autumn of 1865.

It is true that the advancement of the people has been slow, very slow—so slow that missionaries and others who were assiduously laboring to promote it, could, in many cases, scarcely discern any progress from year to year.

The tardiness of advancement is owing to several causes, such as the natural relaxing influences of a warm climate; the great lack of enterprise in the country generally, among the higher classes as well as the lower; the fact that the wealth of the island is owned largely by proprietors in Great Britain, who have no interest in the country only to make all the money they can out of it and take it away.

But the main trouble is that the right work was not done at the right time, or not enough of it. The best time for the renovation of that emancipated people has been lost. This, I think, is the opinion of missionaries generally, who have labored in Jamaica.

When emancipation first took place, the state of things among those people was very much as at the South during the past few years. The ignorant and degraded slave, from what he saw in his superiors, had learned to associate knowledge with freedom, and regarded knowledge as it is, as one of the safeguards of liberty. Accordingly, when first set free, those slaves, with the characteristic ardor of the African race, manifested great enthusiasm to learn, to be instructed both in secular knowledge and religion. Night schools and day schools, and religious meetings were thronged by all classes, old and young, like our Southern ex-slaves, eager to be taught. But this popular, enthusiastic demand was but meagerly met. The advantage of welding the metal when at white heat was lost. The melted mass was allowed to cool without moulding. Workers of the right stamp were not furnished when the work could most easily and rapidly be done. Consequently the ardor of the people gradually cooled, leaving them in ignorance and degradation. They became comparatively content to remain so. They found that they could be free, and enjoy an ease to which they were strangers in slavery times, and still be ignorant. Thus they settled into a condition from which it is very difficult to arouse them.

The people of Jamaica can be lifted, they are being lifted, but they rise slowly and by a jack-screw system of educational and gospel appliances, when they might have gone up, so to speak, by one sweep of the lever, had it been brought down when there was a leverage to use.

The lesson to be drawn from this is apparent. Do the right thing at the right time. This lesson applies with tremendous force to the work among the Freedmen of our own country. The same expenditure of toil and money, during the five or ten years immediately succeeding their emancipation will accomplish a hundred times what it could possibly accomplish, if the work were delayed ten or twenty years.

American Missionary.

NEW YORK, MARCH, 1871.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

TO THE A. M. A. TEACHERS.

The wisest thing that Martin Van Buren ever said was that "the sober second thought of the people is always right." A happy illustration of this remark is found at the close of a letter from a teacher, saying:

"I put my report in the envelope thinking I would send it without any letter, then I thought I *would* write a little, &c."

The result of this "sober second thought" was a very excellent letter which graces these columns. We are much tempted to sermonise on the text, "Go and do thou likewise," but we forbear, for "a word to the *wise* is sufficient."

AN OMISSION.

The schools in Texas were, by some unexplained mistake, omitted in the list of institutions in the January Magazine.

The record should stand thus:—

High School. *Barnes' Institute, Galveston*, The building, large and commodious, school flourishing. Principal, Jno. O. Stevenson.

Common Schools. Austin, Brazoria, Columbus, Corpus Christi, Hallettsville, Harrisburg, Huntsville, Houston, Marshall, Victoria.

"MISSIONS IN AMERICA."

Gen. C. H. Howard, Dist. Sec. at Chicago, has issued the second number of a paper with the title named above. It is filled with articles of great excellence. As but a portion of the readers of the "Missionary" will see the "Missions in America," we have transferred from its columns to ours quite liberally. Our only regret is that our space does not permit us to take more.

ENTERPRISE AND SUCCESS.

The first article in our payer—the Hero-worker—gives a sketch that we are sure will interest *all* our readers. The children will there see the account of a hero whose exploits in building and improving, under difficultics, rival those of the heroes of Oliver Optic; with just this difference, that this is real and useful work, theirs fictitious. The older readers will rejoice in the evidence thus furnished of genuine enterprise, giving hopeful promise of a race long crushed, and still struggling under almost overwhelming difficulties.

CHAOS—ORDER.

America is made up of chaotic elements—its sectional interests and animosities; its party contentions; its conflicting opinions; its ignorance and its vices. Then from abroad there roll in upon it the surging streams of foreign peoples, with their diverse tongues, prejudices and habits; their creeds, heresies, infidelities and heathenism. These, mingling with our own embroiled elements, cause men to fear for the things that are to come.

God alone can evoke order out of this chaos. His voice must be heard, and when heard, we shall see beauty, verdure and abundance cover the land, and men and women shall walk therein into whose souls He has breathed the breath of the divine life.

But this is a redemptive and not a creative work. If He comes to do it, it will be in answer to the prayers of His people and in coöperation with their intelligent and active use of means.

THE BALANCE OF POWER.

The Southern white people are divided into two classes, of unequal numbers;—the smaller is made of the better people and they for various reasons, accept the situation, and like sensible men desire to make the best of it; the

larger consists of the dissatisfied, the embittered and the turbulent who still hate the Yankee and the Negro. They are the shrewd managers in politics, or the active members of the Ku-Klux. They are fast gaining the ascendency in the South, and they aim to intimidate or circumvent the colored voter, and keep him in ignorance or serfdom.

Their rule is only a prolonged rebellion, and will keep the nation in agitation and perhaps again lead to the clash of arms.

Where is the remedy? Not in farther disabilities, on the one hand, or broader amnesty on the other, for neither, so far as tried, has been of any avail. The remedy is in qualifying the blacks *to hold the balance of power*, and throw it into the scale with the better class of whites. They do not hold it now, for they are poor, ignorant and degraded, but they can hold it, if they receive Christian enlightenment. This will make them industrious and prosperous; intelligent as to the value of their privileges, and manly in watching and defending them; they will be virtuous, and thus acquire weight of character and influence.

An intelligent Christianity is therefore the hope of the South and of the Nation.

THE DAY DAWNING.

Howard University—Law-Class Graduates.

The Congregational Church in Washington City was crowded to overflowing (Feb. 3d,) to attend the graduating exercises of the Law Class of Howard University. Seven students delivered addresses; one was absent on account of sickness. The addresses were pronounced by the *Morning Chronicle* to be most laudible, both in substance and delivery.

Among the eminent gentlemen present were Generals Sherman and Howard; Senators Sumner, Wilson, Sherman, and Warner; Attorney General Akerman; Representatives Maynard, Rainey, Long, and Burdette; Mayor Emery, and others.

The address to the graduating Class was made by Gen. O. O. Howard, and was characteristically excellent, being replete with noble and Christian sentiments.

Other and admirable speeches were made by Senators Sumner and Sherman, Attorney-General Akerman, Gen. Sherman and Hon. H. Maynard. All this in Washington City in 1871! The world moves!

MENDI MISSION.

HELP NEEDED.

We do but reiterate the imploring cry of our missionaries in West Africa, when we send forth an earnest appeal for more missionary laborers, especially for an increased number of Ordained Missionaries for that field. The work is too great for them, and unless speedily reinforced, they must break down under it, or give up a portion of it, even while the cry for its enlargement is importunate.

Two ordained missionaries are immediately needed, and the necessity seems imperative. Are there not men in the ministry, or about to enter the ministry, whose lips have been touched with a live coal, taken from off the altar of God, who, in response to this providential call from the Lord, will answer as did the prophet "Here am I, send me;" not now to shut the eyes and make heavy the ears of those to whom they are sent; but "to proclaim the acceptable year of the LORD," the day of SALVATION of our God!

We beg of those whom God has called to preach the everlasting Gospel, to inquire whether they have not something to do in giving that Gospel to Africa; and we ask our readers to unite with us in prayer that God will send forth laborers into this part of his harvest.

MISCELLANEOUS.

A SOCIETY WITH A HISTORY!

BY REV. WM. W. PATTON, D. D.

"Blood will tell!" says the common proverb. Something of mind and heart goes down from father to son. Families come to have, after a time, a character as such, in communities where the blood is not much commingled. In one case it is intellectual genius, in another a peculiar disposition, in a third refinement of manner. To some extent a similar truth applies to organizations. The early character of a particular church will frequently cling to it for successive generations. The peculiar locality of the marked traits and aims of the original members so stamp it that the image and superscription never wear off. It is an element of power, then, to have a right glorious history back of an organization. It is so much noble blood in the veins, or so much inspiration in the soul.

The friends of the American Missionary Association may congratulate themselves that it is a society with a history. It is no *parvenu*, just come to notice. What it now claims is by right of inheritance, as well as by present work. It has made a record, and has no occasion to be ashamed of it. I love to read that record—inscribed on the pages of memory as well as in printed volumes. Everywhere it seems to testify, "This is the Society which has always cared for the poor, the despised, the oppressed. This is the Society which for long years was identified with the slave, and with the victims of American caste—the free colored people; which as a Good Samaritan went to the relief of the robbed and half dead victim, when the priest and the Levite "passed by on the other side." Can I forget the little company of us, glorying in the name of Christian abolitionists, who met together in that lecture room of the Baptist Church, on State street, in the city of Albany, in September, 1846, and after prayer and conference organized the American Missionary Association! Some of them have passed to their reward on high, having walked, to the end, in simple faith; others remain, to rejoice over the actual vision, on earth, of the victory of their once despised principles and methods. The "Address" issued by that convention was full of seed-thoughts on every part of the missionary work; then counted "ultra" and "radical," but now accepted, almost as truisms, by nearly all missionary bodies. Boldly did it fling out the banner of a gospel uncompromisingly opposed to all error and sin, in church or state, and of liberty for opinion and action on the part of all ministers and churches, at home or on missionary ground. It would even now well bear reading, as showing how wide reaching were the thoughts of those who were so unjustly stigmatized as "men of one idea." Their "one idea" happened to be as broad as all Christian duty, and identical with that one word, love, in which Paul and John, as did Christ their Master, summed up religion.

The early years of the history of the Association, like those of the primitive church, were full of trial and of joy. There was much of self-denial to be endured, much of reproach to be borne, but much also of that holy exultation to be indulged, which led the early believers to rejoice that "they were counted worthy to suffer shame for His name!" They knew that they were testifying against complicity with oppression, and that the unpopular course of separate organization, which they took, was absolutely needful to give due emphasis to their protest, to hasten the proposed reform, and to preserve alive the missionary spirit in those who were out of sympathy with the existing societies. It was in analogy with the course of the separating Pilgrims, as distinguished from that of the Puritans

who still adhered to the established church of England. In each case the final results showed the wisdom of the procedure. But, at first, the experience was painful, and it might have been said to them, as to the saints in Paul's day. "Ye see your calling, brethren; how that not many wise after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

All this helped not only to make an outward history, but to create an inward spirit. The Association learned to accept its providential mission—*to work for the oppressed races.* Step by step it was fitted for this, as it went through the discipline of early trials, and entered into the successive fields which opened before it. The Mendi Mission in Africa, the emancipated slaves in the West Indies, the free colored people in the United States, the fugitive slaves in Canada, the Indians in the Northwest, the four millions of freedmen at the South, and then the Chinese in California and elsewhere in our land—these were the people to whom God directed their efforts. It will be noticed how they all stand related, in some degree at least, as belonging to the oppressed races. In this boasted home of freedom the three races, representative of three continents—Africa, Asia and North America—on whose rights we have trodden, and whose case we have made an exception to the welcome accorded to all others, have been, the negroes, the American Indians, and the Chinese. With each of these has the American Missionary Association made haste to identify itself, defending their manhood, exposing their oppressors, and seeking to enlighten their minds and save their souls. The work has grown on its hands, but God has also raised up new friends as the demands upon the treasury increased. It is now honorably known, on both sides of the Atlantic, by the extent and success of its labors. It was my privilege a few years since, to urge its claims in Great Britain, France and Switzerland, and the Christians of those lands rejoiced to make it their agency, for the time being, in relieving the necessities of those who had just emerged from Southern bondage.

It is now thrown, by the organization of denominational societies, almost entirely upon the Congregational churches for support; having, in this respect, the same experience as the American Board and the American Home Missionary Society. Our churches fall heir in this way to a noble inheritance. They receive, with these three honored and national names, the harmonious work of three glorious societies, to be carried on in a spirit of Christian breadth adapted to the times in which we live. It would not be strange, in the case of the American Missionary Association, if its earliest should also be its latest work; if Africa, which it sought to reach through the singular return of the Mendi captives by the United States Government, should open broad gates before the educated freedmen, whom the Association shall train for the self-chosen service of Christ here and in their fatherland.

A RARE CASE.

A pastor of a country church in Connecticut was visited by a gentleman soliciting for the cause of the Freedman. On Saturday evening the good pastor was overheard to say, by the gentleman in question, "There is n't a dime to buy one." They were speaking of a barrel of flour for the family. Before the evening was over, Deacon A. called for a case of charity. A brother of the church was sick the whole year; he was a brother beloved, but under the misfortune was embarrassed and depressed. Every body welcomed the subscription paper for a

Christmas testimonial to the brother in question. The figures had run up near $200 before Deacon A. had reached the pastor's, where he called to see if may be the minister would like to add a little something to Deacon A.'s testimonial. "Most certainly I should," said the willing pastor, as he withdrew to another room, from which he returned in a moment bringing a bank bill. Another name was entered on the subscription paper. Opposite was $5, marked paid.

The following Sunday evening brought wind, snow and ice, as is not often seen; the services for that evening were omitted, and the gentleman soliciting for the cause of the Freedman commenced conversation upon the work among the Freedmen, their poverty, etc. The willing pastor expressed his regret, and slipped out of the room for a moment, and came back with his gift for the cause; it was a $10 bill, which the gentleman hesitatingly took, saying, "Pardon me, my brother, but there is something about this which I do not understand. Did I not hear you say that there was no money in the house to buy a barrel of flour with?" "Yes sir, and that is true. This is not our money, it is the Lord's, and we never run in debt, and never borrow of him." The pastor related the rule and habit of his family, now tested for many years,—to lay aside at least a tenth of all incomes for the Lord; how happy they had been in it, and how they delighted to respond to calls and give to the suffering.—*Crisis.*

OVERCOMING PREJUDICE.

At Dr. Cather's Breakfast, in New York, the following happy hit was made by a colored brother. We copy from the *Advance.* The report of this speech we have not met elsewhere. Some of our readers will recognize the initials of the reporter.

The last resolution was moved by Daniel Drew, by whose liberality the breakfast was provided, and at the suggestion of Dr. Cather it was seconded "by our colored brother." This colored man and brother, the tallest man in the room and the blackest man in New York, if not in America, is Mr. Oliver, pastor of a colored Presbyterian Church in this city. He said he was delighted with the meeting and if they would let a black fellow into the moral science he should be glad to join. These are good times, and the good spirit of union brings Christians of all colors together. He would illustrate by the story of Jack, who used to steal chickens and pigs. When all kinds of cures for theft had been tried and still the chickens and pigs kept dropping off, the master says, "I know what will do it." So he called, "Jack, you rascal, come here, I am going to make you a Christian, to stop your stealing pigs. Kneel down now and say your prayers." Jack got down. "Pray you black rascal." "Don' know how, Massa, nobody never done tole me." "Say this, Jack—Our Father"—Jack repeated "Our Father"—"Which art in Heaven"—"Is my fader in heaven?" said Jack. "Yes, yes, go on, say it." "But please, Massa, let a poor fellow un'stand' it. Did you say, which was *Our* fader in heaven?" "Yes, you rascal, say it." "Your fader an' mine too? Then, Massa, you an' I is brudders isn't we?" "Never mind that, Jack, go on with your prayers—Thy kingdom come." "No Massa, one 'ting at a time, is you and I brudders? Come now, I'll spit out de prejudice and say it if you will." [Great laughter] Here the black man looked around upon his hundred white brethren of the ministry and said, "Brethren, I am getting over my prejudices." The congratulatory hand shakes which he received at the close of the meeting showed that we were getting over ours.—E. P. S.

PROGRESS ABROAD.

The *Missionary Herald* gives these two items indicating progress, and the means of it in the long stagnant Moslem lands.

Adana—Central Turkey.

Adana now presents much of the bustling life of an American city. Western ideas are making singular strides. The impetus given to its cotton trade by the American rebellion, sent it flying far beyond Moslem notions. Instead of the principal streets of ten years since, ten feet wide, with a foot of mud in winter, and crooked in proportion to the filth, we now have them wide, straight, beautifully paved, and lined with shops in which almost any description of dry goods may be purchased.

Take another illustration or two of this progress. An old Genoese castle had furnished materials for pavements; but these were needed for other purposes, and as there were no other stones nearer than ten miles, at the Pasha's suggestion the proposal was actually debated in the city council, to remove all the tombstones in the vast Turkish burying-ground east of the city, and with them finish paving the city! Considering Turkish reverence for graves, in some respects this might be considered "progress!" A native tailor was one day bewailing this sad state of things to me. "Why," said he, "we tailors have learned to make the proper style of dress (Turkish), but

everybody wants your kind of clothes, and if things go on at this rate, within twelve years nobody but old men will be seen in our dress."

The New Aspiration.

Every mission station is a centre of light as well as of spiritual life. It was not left to the Fathers of New England alone to illustrate the better thought, the intenser life, and the noble aspiration which the gospel inspires. Their sons are repeating the lesson in many lands, under new conditions, but with kindred results. Light marks their path. The large orders for improved implements of husbandry and the mechanic arts that pass through the Missionary House, are but the incidental results of their labors.

"The school-house beside the church," thousands learning to read, books and a newspaper press in the native languages, the habits of civilized life and of social order introduced where but a few years before was only the darkness of ignorance and superstition, and every license to iniquity,—these are the signs which mark the presence of the missionaries of the Cross. The normal school and the college follow in due time, as a matter of course. The theological seminary soon quickens the desire for other institutions of learning.

ITEMS.

Colored persons were assigned a place in the Tammany Fenian Procession in N. Y. Feb. 8.

A California white man, who was taken in custody on the charge of stealing $100 from a Chinaman, has been discharged without trial, the only evidence in the case being that of Chinamen, which a recent decision of the Supreme Court of that State pronounces inadmissible. Don't we need another constitutional amendment?

The public school authorities of New Orleans have yielded at last to the current of events, and admitted negro children to the schools. Until now they have been rigidly excluded.

Teaching the Untaught.—The "Spirit of Missions" estimates that the various Christian and philanthropic associations of the country, during the last five years, have given elementary instruction to a million of the Freedmen of the South, without including the tens of thousands of parents and adults whom the children have taught to read.

Provision for Education.—The average school expenditure for each child of school age in thirteen of the United States the past year was $5 75. In Massachusetts it was $16 45; in Connecticut, $10 29; in Illinois, $7 83; in New York, $6 83. The average attendance in the schools of the country was 3,337,069; while the average number of children of school age absent from school was 4,843,568. This unwelcome disproportion results from the large foreign immigration, and from the want of laws requiring attendance on the public schools, such as are enforced in Prussia. If it continues, our population will lose their pre-eminence in being the most generally intelligent people in the world.

Education Promoted.—The Russian Government has authorized the Minister of Public Instruction to re-establish large numbers of the Sunday and other schools, which were closed some years ago through fear of revolutionary agitators.

The tide of immigration from Tennessee and Georgia is heavier than ever. Texas seems to be the main destination. The number of wagons which crossed at Memphis since Sept. 1, is 1664; the number of people, 9000. At Helena the crossing has been still greater.

One Result of the Late War.—There was imported into Great Britain last year 10,900,088 cwt. of cotton, of which 4,077,562 cwt. came from the United States, and the remainder from Egypt, India and Brazil. The supply from Egypt is trebled, and from Brazil quadrupled, as compared with the importations ten years ago.

A Landed Aristocracy.—The real estate in England, including city houses and building lots, is owned by less than 31,000 persons, and one-half the land is owned by 150 persons, averaging over 100,000 acres to each. In Scotland, twelve persons own 19,500,000 acres. "This is," says Rev. Mr. Leavitt, of Northampton, who states the facts, "as if all the land in Massachusetts was owned by three persons, each having about 5,000,000 of acres.

The National Farm.—The area of the public lands yet undisposed of is 138,773,220,984 acres, of which 1,307,115,448 acres are unsurveyed. Since its formation, the Government has granted 78,570,802 acres for educational purposes, 73,461,961 for military services, and 13,853,054 for internal improvements, exclusive of railroads and wagon roads.

AN ENCOURAGING INDICATION.—In 1854, when the population of the country was 25,953,000, there were 26,252 evangelical ministers, or one to 988 souls. In 1870, with a population of about 39,000,000, there were 49,295 evangelical ministers, or one to 791 souls. While the increase of population has been 50 per cent. that of evangelical ministers has been 87 per cent.

THE DESTROYER AS WELL AS THE CURSE OF LIFE.—Reliable statistics show that between the ages of 21 and 30 years, the mortality of the intemperate is five times that of the temperate. The comparative chance of living between the temperate and intemperate person at twenty is, as 44 to 15 years; at thirty, as 36 to 13 years; at forty, as 28 to 11 years; at fifty, as 21 to 10 years; at sixty, as 14 to 8 years.

SOURCES OF CRIME.—Of the 14,500 prisoners confined in 1867 in the penitentiaries of thirty states, 77 per cent. had never learned a trade. The growing repugnance of parents to put their sons to useful trades is thus leading to vice and crime. About one quarter of our criminals are unable to read, and about half were left orphans. Our prison statistics show that ignorance, idleness, orphanage and homelessness, drunkenness and licentiousness are the great sources of crime.

FARM FOR SALE.

We call attention to the advertisement below. The purchaser will find the farm to be a good one—the educational and religious advantages excellent, and he will benefit this Association and other kindred societies.

For sale, a valuable farm of 224 acres on the main road, two miles north of Oberlin, Loraine county, Ohio. There are one hundred acres on the west side of the road with a new house, barn, corn barn, a good orchard and about twenty acres of timber.

On the east side of the road there are one hundred and twenty-four acres, a forty foot barn, a good orchard, and about twenty acres of timber. The land is in a productive state. It belongs to the estate of Alonzo Bailey, deceased, and most of the proceeds of the sale go to the American Missionary Association and other benevolent objects. The executor is desirous to sell that the bequests may be speedily paid. He will sell the whole together or on either side of the road separately, to suit purchasers. Address W. P. Harris, Esq., Oberlin, Ohio, or Rev. A. D. Barber, executor, Geneva, Ohio. This is a desirable situation for securing the very best religious and educational privileges.

LETTERS TO THE TREASURER.

We rejoice in the gifts of the wealthy. We bless God that he has raised up men and churches that are able and willing to give liberally and regularly to the cause of the poor; indeed we do not see how, humanly speaking, the work among the Freedmen could be carried forward without their aid. But we are also and always made glad at the benefactions of those who have less means and whose gifts imply special *self-denial.* We give below extracts from some letters written by such givers—manifestly not intended for these pages, yet worthy of a place in them.

MOVERS FORKS, N. Y.

I enclose in this, five dollars, as my mite to your Association in its noble work of missions. This may be my last donation to your Association. My hearing is almost gone, my health poor, wife very feeble, revenue very small. We are getting to be old folks, and must soon leave this dark world, and we hope for a far better. I am glad I can give a trifle to help a cause I have long felt was the cause of the gracious God, and I rejoice in the success of the missionary work.

WASHINGTON, ILL.

Enclosed find a dollar for the use of the American Missionary Association. I have read the "American Missionary" for the last sixteen years, but my circumstances are such that I cannot do great things for the Association. God will certainly bless abundantly those who are not ashamed to go forth among the most degraded and despised. I consider that your missionaries in the South, and especially the women, are worthy of all esteem and support in their arduous and generally unappreciated labors. Nothing but a sincere love to God and perishing souls could be a motive for the continuance in their work. May our good Lord give them grace for their day, and raise up many more to go and do likewise; may He

open the hearts of many to provide the means to enable them to increase their usefulness among God's poor; this is the prayer of your friend, for Christ's sake.

LEGACY FROM A COLORED MAN.

An executor, remitting to us, from Conway, Mass., a draft for $800.00, says it is a part of a legacy left by one whom he thus names and describes:

Thomas Cole was a colored man, more than 80 years of age. In youth he was a slave in New York State, and when about 23 years old ran away from his master and came to this town where he spent most of his days. He never had a family.

I think we shall have as much more to send you from this legacy.

Yours truly. ———.

POETRY.

From the American Messenger.

THE NAME I LOVE.

Mine thou art, my gracious Lord,
Mine to all eternity!
Mine the riches of thy love,
Mine in all thy majesty!

Thou my Lord—thy will be mine;
Thou my Lord—to rule and guide:
Thou my Lord—I would assign
All to thee, whate'er betide.

Saviour, thou hast died for me,
Thou hast died that I might live;
Filled with praise I come to thee,
Bringing all I have to give!

Jesus is the name I love!
How it soothes my troubled breast,
How it lifts my soul above;
How it gives my conscience rest!

Christ my "all in all" shall be;
He shall hold my trembling hand
When I enter death's dark sea,
When before God's throne I stand!

G.W.H.

CHILDREN'S DEPARTMENT.

—:o:—

The Prayer in the Night.— One dark, stormy night, mother woke up. Hark, who is talking? The wind is blowing? It is not that. Who is talking? Mother did not speak; she kept still to hear what her little girl said. Alice was not fretting; she was not worrying. She was not afraid of the dark or the wind. How do you know? I will tell you what she was saying—saying all to herself in her snug little bed by mother's bed: "God, take care papa, mamma, I. Good God, take care papa, mamma, I. Dear, grand God, take care papa, mamma, I. God, take care birdies. Dear God up in the sky, I love you, I do, do;" and with that her little voice died away, and she fell asleep again.

VERDICT OF A JURY OF BOYS.

When Dr. Nathaniel Prentice taught a public school in Roxbury, he was very much of a favorite, but his patience at times would get nearly exhausted by the infraction of school rules by the scholars. On one occasion, in a rather wrathy way, he threatened to punish, with six blows of a heavy ferule, the first boy detected in whispering, and appointed some as detectors. Shortly after one of these detectors shouted:

"Master John Zeigler is whispering."

John was called up, and asked if it was a fact. (John by the way was a favorite both of the teacher and his school-mates.)

"Yes," answered John; "I was not aware what I was about. I was intent on working out a sum, and requested the one who sat next to reach me the arithmetic that contained the rule I wished to see."

The doctor regretted his hasty threat, but told John he could not suffer him to whisper and escape the punishment, and continued:

"I wish I could avoid it, but I cannot without a forfeiture of my word, and a consequent loss of my authority. I will leave it," continued he, "to any three scholars you may choose, to say whether or not I shall remit the punishment."

John said he would agree to that, and immediately called out G. S., T. D., D. P. D. The doctor told them to return a verdict; this they soon did, after a consultation, as follows:

"The master's word must be kept inviolate. John must receive the threatened

punishment of six blows of the ferule; but it must be inflicted on volunteer proxies, and we, the arbitrators, will share the punishment by receiving each of us two of the blows."

John who had listened to the verdict, stepped up to the doctor, and with outstretched hand exclaimed:

"Master here is my hand, they sha'n't be struck a blow, I will receive the punishment."

The doctor under pretense of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it. I believe he did think of it to his dying day, but the punishment was never inflicted.—*Bright Side.*

From the Child's Paper.

THE TWO LITTLE GIRLS OUT WEST.

Journeying in the Western States, I had preached on Sabbath morning, and was requested to go out in the afternoon to a new settlement to address a Sabbath school. I was wearied and felt quite unfitted for the task, but I could not excuse myself, and so very reluctantly consented to go. * * *

I looked around the assembly with great misgivings, not knowing what to say to them. I noticed a little girl very shabbily dressed and barefooted, shrinking up in a corner, her little sunburnt face buried in her hands, the tears trickling between the small brown fingers, and sobbing as if her heart would break. Soon another little girl, eleven or twelve years old, got up and went to the little one, whispered kindly to her, and taking her by the hand, led her towards the brook, talking to her very soothingly. Then she seated the child on a log, and kneeling beside her, she took off the ragged sunbonnet, and dipping her hand in the limpid water, bathed her hot eyes and tear-stained face, smoothed the tangled hair, and rolling the short curls over her finger, let them drop in shining ringlets over the white neck, talking in a cheery manner all the while, just as a mother would soothe a petted child. The little one brightened up, the tears all gone, and smiles came creeping all around the rosy mouth. I then stepped forward and said: "Is that your little sister, my dear?"

"No, sir," answered the noble child, with tender earnest eyes, "I have no sister, sir."

"Oh, one of the neighbor children," I replied; "a little schoolmate, perhaps?"

"No, sir, she is a stranger; I do not know where she came from; I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

Ah, said I to myself, here is a text for me to preach from: "Because she was a stranger and seemed all alone, and needed somebody to be kind to her;" and then a thought of the words of our blessed Lord came to me: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

So taking the little girls by the hand, I went back to the school room, and told the people the simple story, the love the elder had shown to the younger because she was a stranger, and needed some one to be kind to her. I then spoke of the great love that all present should bear to one another, even as the dear Saviour sought out those who were humble and of low estate, making them his peculiar care. I quite forgot myself as I addressed the listening crowd; my weariness and hesitation vanished, and I felt that the Holy Ghost had put a good word in my mouth to preach to these poor sheep in the wilderness.

When the services were concluded, many of the congregation came towards me, taking me kindly by the hand, and thanking me for what I had said to them.

Delhi, N. Y.

RECEIPTS

FOR JANUARY, 1871.

MAINE, $454.45.

Bangor. Cong. Ch. *for a Teacher*, $167.90., Wm. B. Haylord, b. of C.	167 90
Blanchard. "A Friend"	5 00
Brunswick. Marshall Cram $10., Rev. J. S. S. 50c.	10 50
Camden. Cong. Ch. $10., A. Howe $5., N. Mansfield $2.50	17 50
Hallowell. Mrs. Eliza Gilmore, bal. to const. MRS. EVELYN G. AMES, L. M.	21 00
Hampden. Cong. Ch.	9 05
Holden. D. F.	50
Lewiston. Pine St. Cong. Ch.	75 00
Norway. Mrs. M. K. Frost, bdl. of C.	
Portland. Eben Steele	100 00

Searsport. J. Y. B. 1 00
Sidney. Balance LEGACY of Joel Spalding to const. MRS. CLARISSA C. SPALDING, L. M. 30 00
Sweden. Cong. Ch. bal. to const. JOHN HAMLIN, L. M. 12 00
West Newfield. F. P. Adams 5 00

NEW HAMPSHIRE, $329.61.

Chester. Cong. Ch 21 50
Great Falls. First Cong. Ch. to const. DANIEL HODSDON and MISS HARRIET A. LUFKIN, L. M's 88 41
Greenfield. Mrs. Wm. Holt 2 50
Hampstead. Cong. Ch 14 84
Hancock. L. M. Tuttle, bbl. and bdl. of C.
Hanover. Cong. Ch. of Dartmouth College 46 00
Hillsborough Centre. "Friends," by J. Adams 13 00
Hollis. Cong. Ch. *for Atlanta* 5 00
Lancaster. H. F. H 1 00
Littleton. Cong. Ch 85 00
Londonderry. C. S. P 1 00
Lyme. S. W. Balch 5 00
Mason Centre. E. B. Newell 2 00
Mount Vernon. J. E 1 00
Oxford. Cong. Ch 6 00
Peterborough. Mrs Ephraim Holt 5 00
Rindge. ESTATE of Sylvia Twichell $75. less tax 70 25
Tilton. Mrs. M. P. Whiddon 2 50
Walpole. Cong. Ch 9 61
West Lebanon. Cong. Ch., b. of C.

VERMONT, $834.50.

Brattleborough. Mrs. Wm. Gaines 5 00
Burlington. First Cal. Cong. Ch. $150. and Sab. Sch. $150 ..... 300 00
Cabot. Lyman Clark 10 00
Cambridge. Madison Safford $20., J. Mudgett $2., Dea. E. A. $1 ..... 23 00
Chester. J. N. Moore, M. D., $30. to const. JOSEPH PIPER, L. M., Cong. Ch. $11.13.. 41 13
East Rupert. Aaron Sheldon 2 00
Fairlee. Cong. Ch 6 00
Hardwick. Cong. Sab Sch 50 00
Hartford. Ephraim Morris $28., B. of C. by E. W. Morris 28 00
Ludlow. Cong. Ch 11 27
Middlebury. Mrs. E. H. Denison 5 00
Montpelier. I C 50
North Bennington. Cong. Ch 11 03
Norwich. Cong. Ch 36 50
Pittsford. Reuben Harris 10 00
Saxton's River. S. W. Warner 5 00
Springfield. Cong. Ch. by "A. W." to const. MRS. NELLIE M. TAYLOR, HORACE W. THOMPSON, MRS. HULDAH THOMPSON, FREDERIC V. A. TOWNSEND, MRS. MARY A. TYRRELL, CHARLES D. WALKER, MRS. SARAH M. WARREN and ENOCH W. WETHERBEE, L. M's 250 00
Townsend. I. K. B 25
Westminster East. Cong. Ch. $13.22., E. C. White $1.50 ..... 14 72
Westminster West. Cong. Ch 25 10
Windham. Ladies Benev. Soc., b. of C...

MASSACHUSETTS, $9,185.42.

Amesbury. E. A. G 50
Amesbury and Salisbury. Union Evan. Ch. 10 20
Amherst. ESTATE of Lieut. Enos Dickinson, by Simeon Clark and Geo. W. Allen, Ex's 2,500 00
Andover. Old South Ch. $275., Abbott Academy. *for Atlanta University* $25. ..... 300 00
Attleborough. "Friends," b. of C.
Boston. Mount Vernon Cong. Ch. (in part) $391.97., S. D. and H. W. Smith $2 00., Miss Sallie Worcester $1. and 10 Testaments, Mrs. R. S. $1., W. S. R. 50c. 594 47
Boston Highlands. Vine St. Cong. Sab. Sch. Miss Clara Walker's Class $10., Miss Callender's Class $3 50., "Friends," 2 b of C. "A Friend," $2. *for Fisk University* 15 50
Brookfield. Conference, 7 Churches 19 45
Brookline. "E. P" 15 00
Cambridgeport. A. I. P 1 00
Charlestown. Winthrop Cong. Ch. $142.-18., —— b. of C 142 18
Chelsea. N. Goodhue, *for a Teacher*, $15., "Friends" $16. and 2 b. of C. by Mrs. A. E. Pratt 31 00
Chicopee. Third Cong Ch 42 00
Cohasset. Beech Wood Cong. Ch. to const. MRS. CAROLINE E. PRATT, L. M 30 00
Concord. —— b. of C 50 00
Dalton. Hon. Zenas M. Crane 50 00
Danvers. First Cong. Ch. Sab. Sch. *for Atlanta University* 20 00
Dorchester. "A Friend" $1., —— b. of C. 1 00
East Bridgewater. B. of C 142 18
East Douglass. A. M. H 1 00
East Marshfield. Trin. Cong. Ch 11 66
East Randolph. Ladies, 2 b. of C 15 00
Fairhaven. First Cong. Ch 15 00
Fitchburgh. Mrs. T. C. C. $1., W. L. B. $1 ..... 2 00
Framingham. Eben Eaton 10 50
Grantville. Cong. Ch 28 00
Great Barrington. E. and M. Beckwith $15., Lucia Pixley $2., A. P. $1 ..... 18 00
Greenfield. Miss Jeanette Thompson 5 00
Groton. Union Cong. Ch. $20.50., A. L. 50c 21 00
Halifax. Cong. Ch 8 00
Hanover. Second Cong Ch 24 00
Harvard. —— 2 b. of C
Harwich. Cong. Ch. M. C. Coll 33 10
Haverhill. J. B. Case 6 00
Hingham Centre. Cong. Sab. Sch. b. of C.
Holliston. H. N. Johnson 2 00
Housatonic. Mrs. J. W 1 00
Jamaica Plain. George W. Fowle $500., Mrs. H. Long $1.50 ..... 501 50
Lanesborough. Mrs. Caroline Hard 10 00
Lee. Cong. Sab. Sch 75 00
Leicester. Rev. Preston Cummings, 2 b. of C
Leominster. Evang. Cong. Ch 43 20
Lexington. Rev. E. G. P 1 00
Leverett. Cong. Sab. Sch. to const R. B. HOBART, L. M 31 00
Lincoln. ——, 3 b. of C
Littleton. Cong. Ch 13 45
Lowell. Kirk St. Cong. Sab. Sch. $100., Appleton St. Ch. $90.64., High St. Cong. Ch. $23.43., "J. F. R." $20., "E. D. L. Jr." $5., "Mrs. W. B." $2., John St. Cong. Ch. $10.60., Mrs. A. R. Mead, $1.50., H. B. S. 50c. S. E. M. 50c. ——, 5 b. of C.. 254 17
Lynn. J. W 50
Marion. Cong. Ch 26 00
Marlborough. T. B. Patch 10 00
Medford. First Trin. Cong. Ch. b. of C...
Melrose. Cong. Ch 5 00
Methuen. Mrs. Dean Emerson, b. of C...
Middleton. Cong. Ch 43 05
Mittineaque. Cong. Ch 6 00
Natick. First Cong. Ch. to const. ALONZO MILES, L. M 39 15
Newton. Miss E. D. Jackson, b. of C.....
Newton Centre. First Cong. Ch. $242.10., Rev. I. P. Warren, D. D., 100 Books Val. $60., —— b. and half b. of C., Mrs. M. B. Furber, b. of C 242 10
Norton. Miss Abby P. Goodwin and Others 2 00
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North Brookfield. First Cong. Sab. Sch. "little Banks for 6 mo." $33.53., First Cong. Sab. Sch. *for a Teacher* $17.16. ..... 100 69
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Phillipston. Cong. Ch 26 00
Pittsfield. South Cong. Sab. Sch 20 98
Plymouth. Mrs. C. W. Perkins 2 00
Salem. Rev. P. Fisk $20., Emily L. Nelson $5., J. P. A. 50c 25 50
Sherborn. M. B 1 00

Southborough. Pilgrim Cong. Ch..... 25 60
South Dennis. Cong. Ch..... 26 80
South Hadley Falls. Cong. Ch..... 69 00
South Hadley. Addison Gridley..... 15 00
Springfield. "Unabridged," $1833.33., First Cong. Ch. $100,35., Mrs. Ruth Kilbon $5., Mrs. E. A. S. 50c., Mrs. C. W. C. 50c.,.....1439 68
Stockbridge. "A Friend" *for Atlanta University* $25., Mrs. J. W. $1., H. J. C. 75c..... 26 75
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Uxbridge. Mrs. L. B. T. 50c. Ladies, $2., and 2 b. of C..... 2 50
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Warren. Shepard Blair $4., A. B. $1..... 5 00
Watertown. Philips Cong. Ch. 2 b. of C., Webster. ——, 2 b. of C.....
West Attleboro. A. H. Robinson..... 11 00
Westborough. Evan. Cong. Ch. $141.05., Miss Mary L. Demond $4., ——, 2 b. of C..... 145 05
West Newton. J. B. Whitmore *for Atlanta University* $25., Ladies Benev. Soc. 3 b. of C..... 25 00
West Medway. "A Friend."..... 2 00
Westminster. Cong. Ch..... 72 65
Whitinsville. Cong Ch..... 965 25
Williamsburgh. Cong. Ch. $53., *for Plymouth Ch. Charleston, S. C. and* $9., *for a Teacher*..... 42 00
Wilbraham. Cong. Ch..... 21 14
Williamstown. Mrs. S. T. Durfee..... 5 00
Winchendon. North Cong. Ch. to const. Mrs. Reuben Hyde, Mrs. Lucy Whitcomb and Mrs J. C. Wyman..... 110 67
Woburn. Miss S. J. Howe..... 5 00
Worcester. Salem St. Ch. $30., of which from Dea. J. W. Upham $134., M. M. Morse $3., to const. Walter A. Morse, L. M., L. C. M. $1..... 165 00
——. "A Friend."..... 60 00
——. "A Friend."..... 50 00

RHODE ISLAND, $49.37.

Providence. Richmond St. Cong. Ch. $39.37., S. J. Phillips, Bedding *for A. U.* ——, b. of C..... 39 37
Tiverton 4 Corners. Rev. A. L. Whitman. 10 00

CONNECTICUT, $2,736.61.

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Chester. Cong. Ch..... 178 80
Colebrook. "A Friend."..... 30 00
Colebrook River. Miles Gillett $5.25., Laura B. Gillett $2., I. T. 25c..... 7 50
Colchester. Erastus Day to const. himself, L. M..... 30 00
Cornwall. H. D. C..... 50
Durham Centre. A. P. C..... 25
East Hartford. Cong. Ch..... 89 67
East Woodstock. Cong. Ch. to const. E. C. Newton and Chester May, L. M. $82.75., H. R. C. 25c..... 83 00
Enfield. First Ecclesiastical Church *for Atlanta University*..... 60 00
Essex. Cong. Ch. $51., A Friend $20..... 71 00
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Glastenbury. First Cong. Sab. Sch. *for a Teacher*..... 300 00
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Greenwich. "A" $20., Dea. Jonas Mead $10..... 30 00
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Harwinton. Fredrick S. Catlin *for Atlanta University*..... 25 00
Higganum. Cong. Sab. Sch..... 25 00
Kensington. Selden Peck..... 2 00
Killingworth. Mrs. A. V. Evarts..... 1 50
Lebanon. Mrs. Chas. H. Thomas..... 10 00
Marlborough. Cong. Ch..... 22 50
Middletown. J. G. Baldwin $65., A. B. Calep $10., "Friends," $55., *for a Teacher*..... 130 00
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New London. Second Cong. Ch. ($200, of which from Robert Coit,) $370.24, Mrs. E. A. Bull $27.75., M. A. R. R. $1..... 398 99
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New Preston. Mrs. Betsey Averill and Dea. S. J. Averill $5. ea., Mrs. Daniel Burnham $1.10., J. E. Hatch $5., S. W. M. 50c..... 16 60
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Norwich. Broadway Cong. Ch. C. B. Rogers $200., *for Mendi M.* and $100., *for Atlanta University*, "A friend, in memory of an aged mother" $206., Lizzie Green *for Atlanta University* $50., Leavens & Son, Cloth, G. A. Jones, Boots and Shoes and Ladies Broadway Cong. Ch. Bedding *for A. U.*..... 556 00
Plantsville. Mrs. E. W. Twichell, Pictures *for A. U.*.....
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Roxbury. Hervey M. Booth..... 10 00
Scotland. Cong. Ch. to const. Fayette Safford and Samuel B. Sprague, L. M's..... 60 00
Stanwich. Wm. Brush..... 50 00
Stratford. Miss Cordelia Sterling *for Atlanta University*..... 25 00
Suffield. Mrs. T. R. Palmer $1.25., Misses G. $1..... 2 25
Thompson. Sherman Shumway..... 5 00
Tolland. J. L. C..... 1 00
Torrington. Cong. Ch., Communion Service.....
Wallingford. Benj. Hall..... 2 50
Warren. Cong. Ch. to const. M. A. Strong and J. B. Derickson, L. M's.. 93 00
Westbrook. Cong. Ch. M. C. Coll. $14.81., Individuals, $8.35. *for Ch. at Beaufort, N. C.*..... 23 16
Westford. F. P..... 50
West Meriden. Mrs. H. M..... 1 00
Wethersfield. Geo. Stillman..... 5 00
Windsor. Mrs. S. A. Gillett..... 5 00
Woodbury. Mrs. C. P. Churchill $5., G. H. Atwood $4..... 9 00
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Wolcott. Ephraim Hall, *for Dudley Chapel and School Room*..... 40 00
——. "A Friend"..... 20 00

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Ballston Spa. Titus M. Mitchell..... 15 00
Belfast. S. W. M..... 25
Berkshire. A. P. Belcher..... 5 00
Binghamton. S. Warner..... 5 00
Brooklyn. Plymouth Cong. Ch. $1.665.55., South Cong. Ch. $40., Mrs. H. Dickinson $5.....1,710 55
Brooklyn, E. D. New Eng. Cong. Sab. Sch. to const. Rev. John Henry Brodt, L. M..... 30 00
Buffalo. T. D..... 50
Camden. Mrs. Sarah A. Crouch..... 2 00
Cameron. Swale Sab. Sch..... 3 00
Chestertown. Rev. R. C. Clapp & Others. 2 00
Clarkstown. Ref. Ch..... 12 00
Clockville. Mrs. C. Kelsey..... 2 00
Clinton. Mrs. Anna Parmelee..... 100 00
Copenhagen. Wm. Canfield and Others... 2 00
De Kalb. John Gilroy..... 2 00
East Clarkson. E. Wadhams, b. of Supplies.....
Flatbush. "C. T. L."..... 5 00
Fredonia. John Chandler, $25., Mrs. T. W. Stevens $4..... 29 00
Galway. Ladies, b. of C.....
Gouverneur. Mr. and Mrs. Eli Mix $10., Mrs. H. D. Smith $5..... 15 00
Greigsville. N. M. B..... 1 00

Hamilton. O. S. Campbell, Mrs. C. Hall and J. Foote $5. ea..... 15 00
Harlem. Cong. Ch. M. C. Coll..... 14 00
Harris Hill. Thomas Hutchinson $5., P. B. 50c..... 5 50
Himrods. Maggie H. Ayres..... 5 00
Homer. Individuals, by H. Merrill..... 4 50
Ithaca. Mrs. P. T..... 1 00
Knowlesville. Dea. Wm. Knowles $10., G. H. Stevens $2., 3 Individuals $1. ea.. 15 00
Lancaster. Calvin Ely..... 20 00
Lake Port. Dea. Wm. Bushnell..... 2 00
Lewis. J. G. Livingston..... 5 00
Lima. Delia A. Phillips, A. McCune and Geo. Thayer $5. ea..... 15 00
Mexico. "An Old Friend"..... 5 00
Mina Corners. Miss E. T..... 1 00
Mooer's Forks. Rev. L Prindle..... 5 00
Munnsville. Alexander Strong $10., Thomas Rockwell $5., Hannah Rockwell, M. E. Adams and N. S. Hall $2. ea.. 21 00
New York. Church of the Puritans $15., Dr. A. S. Ball $5., C. R. Law $3., J. H. D. 50c., G. E. H. 25c..... 23 75
North Winfield. Mrs. Olive E. Harrison, *for Atlanta University*, $25., Miss E. J. Alexander $10..... 35 00
North Walton. Union Miss. Soc..... 40 65
Oneida Lake. Mrs. Lizetta Mead..... 10 00
Palmyra. D. T..... 1 00
Parma. Ezekiel Clark $5, Aaron I. Arnold $2..... 7 00
Penn Yan. "A Friend," *for a Teacher*..... 10 00
Perry Centre. S. R. B. and Others..... 1 00
Port Leyden. Mrs. A. K. Merwin..... 10 00
Ripley. 'A Friend," *for Atlanta U*..... 10 00
Rochester. S. H. by Mrs. P. R..... 50
Schenectady. Mary Sill..... 10 00
Spencerport First Cong. Ch. N. H. Loomis $25., Wm. H. Crosby $10., Others $2.50., bal. to const. WM. H. STEWART and REV. W. B. STEWART, L. M..... 37 50
Syracuse. Dr. A. Smith..... 5 00
Trumansburg. Herman Camp..... 75 00
Turin. Orrin Woolworth..... 5 00
Union Springs. J. J. THOMAS, *for a Teacher*, and to const. himself L. M..... 40 00
Walton. Mrs. E. G. Hanford..... 5 00
Warsaw. Cong. Ch. $41.12., H. Sheldon $10..... 51 12
Washington. "M. B. P."..... 10 00
West Bloomfield. Ladies Benev. Soc. b. of C. Val. $10.....
Westfield. Mrs. M. L. Farwell $2., and b. of C..... 2 00
West Newark. Cong. Ch..... 6 00
Westport. Mrs. A. M. Spencer..... 5 00
Wolcott. Mrs. Priscilla Smith..... 5 00
——. "A Friend."..... 100 00

NEW JERSEY, $30.50.

Roseville. W. R. Freeman to const. MISS HELEN D. FREEMAN, L. M..... 30 00
Springfield. P. A. G..... 50

PENNSYLVANIA, $260.50.

Alton. J. B..... 1 00
Centre Road Station. J. A. Scovel..... 5 00
Crab Tree. H. S. K..... 1 00
Craigsville. Wm. J. McC 50c. J. C. 50c..... 1 00
East Troy. B. H. Stevens..... 5 00
Gibson. "A. S." $5., Miss B. Chamberlain $1.50., Mrs. E. S. I. 50c..... 7 00
Green Mount. Eli. Horner..... 5 00
Harthegig. W. F. Ward..... 10 00
Jeanesville. Welsh Cong. Ch..... 5 00
Norristown. Mrs. Mary W. Cooke *for Atlanta University*..... 10 00
North East. Miss M. M. Kingsbury..... 5 00
Philadelphia. Theodore Bliss $200., to const. REV. A. V. C. SCHENCK and REV. GEO. B. PECK, L. M's., E. M. 50c..... 200 50
Pottstown. George Wanger..... 5 00

VIRGINIA.

Valley Grove. P. Whitham..... 15 00

KENTUCKY, $273.80.

Lexington. Normal School..... 72 55
Louisville. Normal School $168.25., Other Sources $33..... 201 25

DISTRICT OF COLUMBIA.

Washington. First Cong. Ch. $155., Hon. Henry Wilson *for Chinese M.* $20..... 175 00

NORTH CAROLINA, $33.84.

Beaufort. Washburn Institute..... 5 45
Dudley. Cong. Ch. $15., Freedmen *for Schools* $4.75..... 19 75
Chapel Hill. Rev. F. P. Brewer..... 1 50
Hendersonville. Rev. W. H. W..... 50
Wilmington. Williston School..... 6 64

SOUTH CAROLINA, $170.70.

Charleston. Avery Institute..... 160 70
Columbia. Mrs. Dr. Harris..... 10 00

GEORGIA, $1,475.15.

Atlanta. Normal School $737.80., Storrs School $76.85., Other Sources $118.55.... 933 20
Augusta. C. H. Merrick, Table Linen *for A. U*..... .....
Macon. Lewis High School..... 186 45
Savannah. Beach Institute..... 355 50

TENNESSEE, $441.80.

Memphis. L. Humaston..... 2 00
Nashville. Fisk University $434.30., Young People's Miss. Soc. *for Mendi M.* $5.50..... 439 80

ALABAMA, $1,399.03.

Montgomery. Pub. Sch. Fund..... 185 00
Selma. Public School Fund $1,035.58., Exhibition Burrel Sch. $69.15 .....1094 73
Talladega. Normal School $109.30., Other Sources $10..... 119 30

MISSOURI, $1.00.

Saint Louis. Rev. J. McC..... 50
Laclede. Rev. E. D. S..... 50

TEXAS.

Bastrop. Gail Borden..... 12 00

OHIO, $3.619.51.

Andover. O. B. Case $10., Coll. $3.37., Individuals $8.25..... 21 62
Belpre. Cong. Ch..... 8 00
Berea. James S. Smedley..... 5 00
Bryan. ——..... 11 00
Burton. Rev. G. C. R..... 50
Cadiz. 3 Individuals $1. ea., by R. Y. Hines..... 3 00
Cardington. W. C. Nichols..... 5 00
Chardon. Mr. and Mrs. Manly $2., E. A. and J. I. S. $1. ea..... 4 00
Cincinnati. Allen & Co. $25., McKee and Evans $25., Joseph Kinsey $25., Rev. M. Grosvenor and Wife $20, John L Whetstone $20., Wm. H. Davis $15., G. S. Gray and D. Bigler $5. ea..... 140 00
Claridon. Citizens $35., Cong. Sab. Sch. $2.63., bal. to const. RUFUS E. WATERS, L. M..... 37 63
Collamer. ESTATE OF Asa Cady, by Mrs. Cady, Ex. $2000., less tax.....1880 00
Dayton. Wm. Clark..... 5 00
Deersville. Rev. S. E. C..... 50
Edinburgh. Miss B. E. Bingham..... 37 50
Farmington. Mrs. Pierce..... 2 00
Freedom. Mrs. L. Burrows..... 1 50
Granville. Walter Pichards..... 4 00
Hampden. Mrs. S. S. $1., A. C. 50c..... 1 50
Huntsburgh. "A Friend."..... 1 00
Kelloggsville. Rev. H. Geer..... 5 00
Kinsman. Cong. Ch. and Other Friends.. 49 10
Kingsville. M. Whiting..... 2 50
Lodi. ESTATE OF Timothy Burr..... 236 40

Madison. W. H. S..... 1 00
Mecca. D. B..... 50
Medina. ——..... 15 00
Nelson. Cong. Ch..... 5 00
New Philadelphia. Mrs C. J..... 50
Painesville. First Cong. Ch. & Sab. Sch. 324 40
Piqua. ESTATE OF James Scudder, by Rev. R. Brandriff, Ex..... 500 00
Ruggles. H. T..... 25
Strongsville. Elijah Lyman $15., bal. to const. WM PITT STEVENS, L. M., Free Cong. Ch. $5.25., P. Pope, 2 b. of Apples. 20 25
Tallmadge. Cong. Sab. Sch. to const. DEA. L. H. ASHMUN and SAMUEL J. RITCHIE, L. M's..... 78 78
Toledo. First Cong. Ch..... 120 00
West Andover. Cong. Ch. to const. REV. H. W. PALMER, L. M..... 40 70
Westernville. G. W. V..... 50
West Williamsfield. Cong. Ch..... 22 75
Welshfield. S. P..... 50
Williamsfield Centre. Cong. Ch..... 7 68
Willoughby. Jesse Tryon..... 5 00
Zanesville. A. C. Luca $1.50., Others $3.50..... 5 00
——. "A Friend"..... 10 00

INDIANA, $12.50.

Elkhart. J. M..... 50
Guilford. John Hawxwell..... 2 00
Michigan City. W. Peck and D. J. Baldwin $5. ea..... 10 00

ILLINOIS, $1,806.55.

Aledo. Free Presbyterian Ch..... 100 00
Aurora. New Eng. Cong. Ch Sab. Sch. $11.05, First Cong. Ch. $5. (ad'l)..... 16 05
Batavia. Cong. Ch..... 71 05
Bloomingdale. Cong. Ch. (in part)..... 23 00
Byron. Cong. Ch..... 24 42
Canton. Mrs C. A. Wright..... 5 00
Chicago. First Scotch Presb Ch. $26.32., Robert Hill $10.50., Union Park Cong. Ch. Gen. C. H. Howard $30, Sherman Hall, E Bartholomew and Rev. H. W. Cobb $10. ea., Others $98.23., New Eng. Cong. Ch. $5. ad'l., Tabernacle Ch. $32.76, C. G. G. Paine $13..... 245 81
Crete. Cong Ch. (ad'l.)..... 11 00
Danby. Cong. Ch. (in part.)..... 1 45
Earlville. Cong. Ch..... 14 95
Farmington. Phineas Chapman $44., Luther Birge $2..... 46 00
Farm Ridge. J. W..... 1 00
Galesburg. Rev. L. H. Parker..... 5 00
Half Day. L. F. and Miss G. $1. ea., Mrs. R. E. 50c..... 2 50
Hamlet. L. C..... 1 00
Jacksonville. Dr. S. L. Whipple..... 5 00
Lewiston. "A Friend"..... 50 00
Mellington. Mrs. Delia W. Jackson..... 2 25
Morrison. Mrs S. T..... 50
Oak Park. Independent Ch..... 115 85
Odell. Cong. Ch..... 23 00
Oneida. Cong. Ch. (in part)..... 23 76
Polo. Independent Presb. Ch. $5. and Sab. Sch. $25.56..... 30 56
Port Byron. A. F. Hollister..... 5 00
Princeton. ESTATE of C. G. Corss $900., by Mrs. P. B. Corss, Ex., Cong. Ch. Sab. Sch. $31.15., Rev. R. B. Howard $4..... 935 15
Providence. Cong Ch. (ad'l.)..... 14 00
Shirland. Mrs. J. G. L..... 1 00
Washington. Rev. G. H. S..... 1 00
Wheaton. Cong. Ch..... 31 25

MICHIGAN, $2,243.19.

Alpena. Mrs. Hitchcock $50., Cong. Ch. $8.48..... 58 48
Atherton. Settlement Soc..... 7 00
Blissfield. Dea. C..... 1 00
Detroit. Second Cong. Ch. $50., F. M. Sumner $10., J. D. B. 25c..... 60 25
Grand Blanc. Cong. Ch..... 9 85
Hillsdale. J. W. F..... 1 00
Hudson. Cong. Sab. Sch..... 5 28
Jackson. Miss E. Paige..... 25 00
Lansing. D. D. H..... 1 00
North Adams. R. P..... 1 00
Otsego. Cong. Sab. Sch..... 8 00
Romeo. Hiram Sherman..... 5 00
Saline. Eli Benton, from Lands Sold.... 2,000 00
Saugatuck. C. T. W..... 1 00
Tecumseh. C S..... 1 00
Tekousha. W. H. M. and J. M. R..... 50
Union City. First Cong. Ch. Sab. Sch. to const. REV. E. G. CHADDOCK, L. M..... 45 00
Wayne. Rev. Chas. Cutler..... 5 00
Wheatland. Cong. Mission Sab. Sch..... 7 83

WISCONSIN, $364.54.

Beloit. First Cong. Ch. in part..... 53 00
Bristol. C. M. Fowler *for Straight University*..... 109 00
Clinton. Cong. Ch..... 16 30
Delavan. Gurdon Judson to const. MRS. ELLEN M. CUTLER, L. M..... 30 00
East Troy. Cong. Ch..... 4 60
Emerald Grove. Cong. Ch. $10., and Sab. Sch. $1.53. ad'l..... 11 53
Evansville. Cong. Ch. $12.50., and Sab. Sch. $5.40..... 17 90
Green Bay. A. H. & Dea. B. 50c. ea..... 1 00
Mazo Manie. Cong. Ch..... 4 90
Menasha. Cong. Sab. Sch. $16.76., One Class and Teacher $10..... 26 76
Milton. Cong. Ch..... 7 90
Monroe. Cong. Ch. ad'l..... 25 00
New Lisbon. James Bold..... 5 00
Portage City. John Jones No. 4..... 3 00
Somers. Presb. Ch. ad'l..... 19 00
Sparta. Mrs. Mary C. Kelley..... 5 00
Waukesha. Vernon Tichenor..... 3 00
West Salem. Cong. Ch..... 21 65

IOWA, $678.51.

Burlington. Cong. Ch. $15.22., Mrs. Joseph Everall $5..... 20 22
Cincinnatti. W. S. Reynolds..... 3 00
Cresco. Ladies Cong. Ch..... 5 00
Denmark. Cong. Sab. Sch..... 54 74
Des Moines. Rev. M. N. Miles..... 5 00
Grinnell. "Friends"..... 14 72
Keokuk. E. S. Livingston $2., Others $1. 3 00
McGregor. Woman's Mission Soc. First Ch. *for Sloan Scholarship, Straight University* $40 in part, *also for Freedmen*, b. of C. and $1., *for Freight*..... 41 00
Prairie City. Christian Ch. ad'l..... 1 00
Quasqueton. HADDON ESTATE..... 504 88
Tabor. Cong. Ch. M. C. Coll. $12.30., "A Life Member," $4..... 16 30
Winterset. United Presb. Ch..... 9 65

MINNESOTA, $37.50.

Minneapolis. "A Friend," by C. M. Cushman..... 10 00
Winona. Cong. Ch..... 27 50

KANSAS.

Olathe. Rev. W. W. McM..... 25

OREGON.

Portland. First Cong. Ch. M. C. Coll..... 9 34

ARKANSAS.

Batesville. Miss Cumming's Sab. Sch.... 5 20

————, $37.00.

——. "A Friend," to const. MISS ABBIE ASHLEY WHITE, L. M..... 30 00
——. F. A Tiffany..... 6 00
Hamden. H. H..... 1 00

ENGLAND.

London. J. R. Phillips..... 2 77

Total, $29,287.96

W. E. WHITING,
Asst. Treas.